

5
GREAT BRITAIN'S *Happiness* under the
Wise and Just Government of a Pro-
testant King.

A *693.2.9*
S E R M O N

Preach'd before the
Second Regiment of His MA-
JESTY'S Foot Guards,

AT THE
CAMP in *Hide-Park*,

Upon Sunday, Sept. 18. 1715.

BEING
The *Anniversary* of King GEORGE'S
Happy ARRIVAL.

By GERSHOM RAWLINS, *Chaplain to*
the Right Honourable RICHARD Earl of
BRADFORD.

L O N D O N :

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S E R M O N

Second Sermon of His Majesty's
Sermon's of His Majesty's

AT THE
CAMP IN THE PARK

THE ARRIVAL OF KING GEORGE
THE ARRIVAL OF KING GEORGE

By the Rev. John Wesley, Minister of the
St. George's Church, New York

LONDON:
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2 CHRON. IX. 7.

Happy are thy Men, and happy are these thy Servants which stand continually before thee, and hear thy Wisdom.



THESE are the Words of the Queen of Sheba, whom the Fame of King Solomon's Wisdom had brought from the uttermost Parts of the Earth to Jerusalem, to sound the Depth, and try the Compass of his Knowledge, by propounding a Variety of difficult Questions to him: The Dexterity and Clearness of his Solutions did so convince her of the Strength and Penetration of his vast Genius, that she confess'd, that even Fame it self, which usually exaggerates, had fallen very short of its just Character. The Magnificence of his House, the Splendor and Oeconomy of his Household, and above all, the Wisdom and Justice of his Administration, did so vastly exceed the Report of Fame, that she almost fainted away with Admiration and Surprise; *There was no more Spirit in her*, says the inspired Writer, in *ver. 4. of this Chapter*: But as she recovers from her Surprise, she gives vent to her Admiration in the Words of the Text, *Happy are thy Men, and happy these thy Servants, which stand continually before thee, and hear thy Wisdom.*

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Then, having in her Mind traced their Happiness up to its original Source, she praiseth GOD, in a holy Transport, (in the *Verse* after the *Text*) adoring the infinite Wisdom of his Providence in making Choice of so wise and just a Prince for his *Viceroy*, and admiring his great Goodness to his People *Israel*, in giving them so convincing a Proof of his Love, so pregnant an Assurance of their lasting Establishment; which is the Sum and Substance of the Happiness mentioned in the *Text*: A Happiness! so exactly resembling that whereof GOD was graciously pleased to put these Nations in possession, as on this Day, by the safe *Arrival* of our *Lawful and Rightful Sovereign King GEORGE*; from whose Experience and Equity in the Administration of Government (so fam'd throughout the *Empire* and all *Europe*) we may promise our selves all the Advantages that are fit for Subjects; as we may, from his known Wisdom and Zeal for the *Protestant Cause* in general, and the hearty Concern he has already shown for the Honour and Interest of our Excellent *Establish'd Church* in particular, all the Security of our Religious Rights and Privileges which can be desired by Christians: So unspeakable a Blessing this! that if we remain capable of being unmindful of it, or of neglecting to bless GOD for it, I dare be bold to say, that the *Jews* are not the only *Nation* against whom the *Queen of the South* shall rise up in the Judgment.

But sure we are too sensible of our present Happiness, and of the Goodness of GOD from which we derive it, to be capable of such black Ingratitude; at least I perswade my self we shall

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be

be so, if we view the Happiness of a *Nation* under the Administration of a *wise* and *just* King in the same Light the Queen of *Sheba* did ; and consider,

I. That such a King is the *Gift* of GOD, and His *Minister* for the Nation's *Good*.

II. That such a Gift is a *Token* of GOD's *Love* to a People professing His Name.

III. That it is a *Pledge*, whereby GOD is pleased to assure a Nation of His gracious Design to *establish* them for ever. And,

IV. That the *Servants* and *Attendants* of such a King enjoy much *greater Privileges*, more *valuable Advantages*, under his Administration than it's possible they should under any other.

The Queen of *Sheba* was forced to undergo the Fatigues of a long and tedious Journey, in order to find a People happy in all these *Particulars* : But, blessed be GOD ! we have no need to visit distant Nations on that Account, being bless'd with a *wise* and *just* King of our own, who well deserves to be address'd in the Words of the *Text*, *Happy are thy Men, and happy these thy Servants, &c.*

Let us now take a distinct View of our Happiness, with relation to the *First* of these *Particulars*, by considering.

I. That our King is the *Gift* of GOD, and vested with His Authority ; His *Minister* for our *Good*.

All Kings and other *supreme Powers* (of what Form soever) are doubtless *ordain'd* by GOD, in the ordinary Course of His Providence : But to have a *wise* and *just* Prince at the Helm of Affairs

is

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is a *special Favour* which GOD does not grant to every Nation, and therefore does not always bestow it in the ordinary way.

If the *Hereditary Right* of Princes, according to *Primogeniture*, had been as *Divine* and *indefeasible* as the Enemies to GREAT BRITAIN'S Happiness would bear us in hand, the Children of *Israel* had never enjoy'd the Blessing of King *Solomon's* Reign: We know that there was a *Pretender* to his Crown, whom *Solomon* himself own'd to be his (a) *elder Brother*; a Prince, who wanting those great and eminent Qualifications which are necessary to the Discharge of the high and important Office to which he had the Vanity to aspire, had made himself popular upon the Reputation of being a very (b) *fine Gentleman*; which usually takes with the giddy Multitude, who judge only by the outward Appearance: But tho' his Pretensions were supported by the join'd Interests of a perfidious (c) *Captain General*, who thought himself sure of finding his Account in the Success; and of a perfidious (d) *Priest*, who knew how to make the plausible Pretence of his *Birthright* pass upon the ignorant People, and had the Craft to draw all the other Princes of the Blood into a Conspiracy to *put him out whom GOD would exalt*: And tho' they had the Address not only to proclaim the despicable *Usurper King*, but even to put him in actual (e) *Possession of the Throne*; yet GOD, who *delighted* in a Prince whom He had qualified for that important Trust, blasted all

(a) 1 Kings ii. 22.

(b) 1 Kings i. 6.

(c) Ibid. v. 7.

(d) Ibid. (e) Ibid. v. 11.

their

their well-concerted Treason, and (a) *set Solomon on his Throne to be King for the LORD his GOD.* And was not this a *special Favour* of the Divine Providence to the *Jewish Nation*? Does it not well deserve to be called the *Gift of GOD*?

The Treasonable Conspiracies and Attempts to deprive us of the great Blessing whereof GOD was pleased to put us in Possession, as on this Day, by the *safe Arrival* of our most gracious *Sovereign*, has been, if not so wisely concerted, yet certainly more strongly supported, more vigorously pursued, than that against *Solomon's* Succession in the Throne of *Israel*.

The Pretender to this Crown has had the Advantage of being supported by a Prince who was formidable to all his Neighbours, and once so rich and powerful as to think of changing the Title of *Great* for that of *Universal Monarch*. Then, he was sure, upon occasion, to be assisted by a powerful *Prelate*, who has long since actually assum'd an *Universal Character*, who would spare no Pains or Cost to bring these Nations once again under the intollerable Yoke of his *Antichristian Tyranny*; which he can never hope to do, but by Means of that contemptible *Out-law*.

Besides these Supports from Abroad, he has had Hopes from a mad *Faction* here at Home, who are so desperately in Love with the pretty young Gentleman, and so intoxicated with the chimerical Doctrine of *indefeasible Hereditary Right*, that 'tis not easy to persuade 'em to live quietly in

(a) *Verse after the Text.*

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the Possession of their Honours, their Estates, and their Lives, when once the Upstart *Idol* is pleased to intimate that he has no more Wit than to fancy they'll do him service by abandoning them. 'Twas this sanguine *Faction's* appearing in *Seditious Riots* and *Rebellious Tumults*, to the manifest Hazard of their little All, and with the actual Loss of some of their Lives, which may one Day be required at the Hands of those who were wicked enough to encourage and assist the deluded *Ignorants* behind the Curtain, tho' they had more Wit and less Courage, than openly to join 'em; I say, 'twas their mad Knight-Errantry at home, which encouraged the *Pretender* to meditate a second *Invasion* from abroad.

○ In King GEORGE's peaceable *Accession* to the *Throne*, he saw his most hopeful Project baffled by Heaven: A Project, laid in Perfidy and the blackest Treason! and carried on by Persons (here at home) whom the Indulgence of their Prince had rais'd to a Condition of sullyng the Glories of her Reign; of prostituting the Honour of her Crown, and the Dignity of her Person; of putting a stop to the Victories which her consummate General, at the Head of a powerful *Confederate Army*, was successfully pursuing, by procuring the Disgrace of that excellent Commander, to make way for the *fatal Cessation of Arms*, which soon after ensued; of violating the many *Treaties* whereby she stood engag'd, and the repeated Assurances, given by their Mouths, of her continu'd Resolution, to support and defend the common Interests of the *Grand Alliance*; and of basely betraying the dearest Interests both
of

of her Kingdoms and of her faithful Allies into the Hands of the Enemy, by their perfidious Counsels and treacherous Practices: All which they were grateless enough to do for the sake of their darling *Impostor*, who would doubtless have soon had it in his Power to reward such signal Services, had not the special Providence of GOD signally interposed in our Favour, at the most Critical Juncture.

And how visibly did the Divine Providence appear again in our behalf, when after this Disappointment he came to a Resolution of trying the Success of an *Invasion* in spite of his Genius, which seems not to be form'd for great Enterprizes; so that it's likely he had never enter'd upon this Design, if he had not been spirited up to it by the *Riotous Faction* here, and probably by the Advice of certain *dismantled Noblemen* abroad, who, having been Chieftains in the former Conspiracy, have *abdicated* their Country to save their Lives, at the Expence of their Honours and their Estates! For before the teeming Mischief could come to its Perfection, GOD *defeated the rash Counsel* of these inconsiderate *Achitophels*, by depriving their young Master of that *Right Hand* at which it was blasphemously said he should sit, till his Enemies were made his Footstool. And now he has an opportunity of boasting again, whenever he publishes a new *Declaration*, that the Miscarriage of this intended Expedition cannot be imputed to him, as he did in his former, with respect to that into *Scotland*; tho' I can scarce believe he will do either, since he has just now the Mortification to see the last Efforts of

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his Friends in that *Kingdom*, to revive his expiring Cause by a late Attempt to surprize the *Arsenal* of its *Metropolis*, prove equally abortive.

But let us, my Brethren, lift up our Hearts to GOD in humble Adoration of the infinite Wisdom of His good Providence, and in grateful Acknowledgments of the Wonders of His Mercy to us, in giving us a King in whom *He delighted, to make him His Vicegerent*, and inhanceing the Value of so rich a Present by these happy Tokens of His gracious Intentions to *establish us for ever* in the Possession of this Happiness: And methinks, his Majesty's Wisdom, Clemency and Justice, in the discharge of that great and awful Trust, so largely experienc'd by his former happy Subjects, and already so visible to us, cannot to make us *delight in him* too, unless it were possible for us to have so far abandon'd all sense of our own Happiness, as to become either stupid enough not to discern the Goodness of GOD in his *Advancement* to the *Throne*, or so monstrously wicked as to turn Enemies to our happy *Constitution*, in *Church* and *State*, which could by no other Means have been secured to us.

Let us consider, that the great End of Government is the Good of the People who are the Subjects of it: *St. Paul* says it in express Words, *Rom. xiii. 4.* Now as we are a *Protestant* and a *Free People*, 'tis impossible this great End should ever be answer'd if once the Scepter of these Kingdoms were put into a *Popish Hand*; for even tho' we should suppose he had not been train'd up in all the detestable Maxims of a most oppressive Tyranny, and under the Influence and Ex-
ample

at the CAMP in Hide-Park. 11

ample of a Prince who actually exercised it; yet, should GOD for our Sins permit this for our Punishment, we know that *such a King*, maugre his pretended Disposition to *Clemency* and *Justice*, would stand indispensably oblig'd by all the Ties of his Religion to extirpate all *Protestants* with Fire and the Sword.

How great then is our Happiness in having a *Protestant* King, who has nothing so much at Heart as the Good of our Nation, and who has given Proofs of his eminent Qualifications to advance it, by his *wise* and *equitable* Government of another People, when nothing but Religion, and an Inclination to *Humanity* and *Justice*, oblig'd him to it; and how thankful ought we to be for GOD's Goodness in placing him on the Throne of these Realms, and conducting him safely to us, as on this *Day*! What a happy Prospect does the Administration of a Prince, so form'd to Reign, give us of having those Laws which the Wisdom of our Nation hath made for the Preservation of our Liberties and Properties, of our Lives and Religion, effectually secured to us? How justly does a King, so qualified to be GOD's *Vicegerent*, deserve our highest Honour and Regard? How reasonable is it, that a King who makes it his chiefest Glory to be GOD's *Minister for our Good*, who is indefatigable in his Endeavours to advance the Glory of his Kingdoms and the Happiness of his People, how reasonable is it that he should be respected by all his Subjects, and treated with all that chearful Submission, Love and Obedience, which is undoubtedly due to a King who is so remarkably the *Gift of GOD*? This is the *first Ingredient* of our Happiness. Let

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Let us now proceed to the *Second Part* of this Discourse, and consider,

II. That such a Gift is a *Token* of *GOD's Love* to a People professing his Name.

When the Queen of *Sheba* saw the Happiness of the *Jewish Nation*, under the Administration of a wise and just King, she concluded that his *Advancement* to the *Throne*, was an Effect of *GOD's special Love* to his peculiar People, that it was (a) *because GOD loved Israel*: This was enough to make any Nation happy; and therefore well might she say to such a King, *Happy are thy Men, and happy are these thy Servants, &c.*

If it was a Mark of *GOD's Love* to *Israel*, that he gave them a King zealously affected to their Religion and Law, in the Preservation of both which their Happiness consisted; we ought undoubtedly to be very thankful to *GOD* for King *GEORGE's Accession* to the *British Crown*, and to acknowledge it a singular *Token* of *GOD's Love* to this Church and Nation; for certainly never was King more zealously affected to both, or more warmly disposed to advance their Honour and Happiness.

His Majesty's Zeal for the Honour of the *Church of England*, has already appear'd so visibly, that we must be something worse than Blind if we are not sensible of it: The Honour he has done us by joining with us in its *Communion*, by his constant devout Attendance on its *Holy Offices*, by his Readiness to encourage and advance the several pious Designs, which have been set on Foot in former Reigns, for promoting its Interest and

(a) Verse after the Text.

Honour; by embracing all Opportunities to assure us that he (a) will always support and defend it, and make it his particular Care to encourage the Clergy; and by being so intent upon all this, as even to anticipate our Desires, by generously procuring from his faithful Commons, in Parliament assembled, the Promise of an honourable Support and comfortable Maintenance for those who are to perform Divine Service in the Fifty new Churches; may very well pass for a Demonstration in the Case: And as this ought to convince us of his Majesty's Affection to the Government, Doctrine and Worship of the Church of England, in respect of which it is certainly the best constituted Church in the World; so ought we likewise most gratefully to acknowledge and adore the abundant Love of GOD to this Church and Nation, in thus giving a happy Sanction to the Choice and Desire of a Free People, and the utmost Strength to those wise and necessary Settlements of the Succession in the Protestant Line, by which we enjoy the Blessing of his Majesty's just and lawful Reign, and of seeing our Protestant Church secured from all Danger under it: For in vain will Rome and Hell combine to change its Worship, and corrupt its Doctrine, and in vain will all its Enemies unite their Counsels and Forces (if yet there be any Mad enough) to attempt to alter its Apostolical Government; in vain, I say, must these and all other Enterprizes form'd against the Church of England be, as long as we have the Happiness to see

(a) See His Majesty's Answer to the Convocation's Address, April 7; And to the Cambridge and Oxford Addresses upon His Majesty's Accession.

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it protected by a *Protestant* Prince, who makes it his *particular* Care, and his greatest Glory, so worthily to fill up the Character of *Defender of the Faith*.

Now, if after all this, there be any amongst us who have so little Sense of GOD's *Love* to this *Church*, as ungratefully to slight the King whom He has given us for a visible and most indearing *Token* of it; or so little Regard to the Honour of our *Holy Church*, as not to pay her pious *Nursing Father*, all that dutiful Submission and humble Obedience which She teaches all her Children to do for *Conscience sake*; let 'em do us the Justice to own, that they are not of the *Church of England*, which is very far from countenancing any kind of *Disloyalty*; at least, let us do our selves the Justice to renounce and disown them; for they are *Bastards, and not Sons*, and yet must expect to partake of a severer *Chastisement* than GOD ever inflicts on his own *Children*.

His Majesty's Affection to our Laws, and Zeal for the preservation of the inestimable Privileges which they secure us in the just possession of, have appear'd but upon all Occasions that have offer'd since his happy *Arrival*.

We see him daily employing all those Great and Noble Endowments, wherewith GOD has been pleas'd to enrich his Royal Mind, for the Good of these Nations. His constant *Presence in Council*, to consult the best Methods of advancing our true Interest: His employing his Authority to encourage Religion and Vertue, and to discountenance and punish all Vice, Profaneness and Immorality; to suppress all Factions and Divisions

sions, and make Examples of the wicked Leaders and Abettors of them; and to secure his faithful Subjects in the quiet enjoyment of their Liberties and Properties: His great Care and diligent Application to find out the best Expedients for improving the Commerce, and increasing the Strength and Riches of his Kingdoms; for discovering approaching Evils, and taking the wisest precautions for a timely prevention of them; and for establishing the Publick Tranquility on sure and lasting Foundations: And (to mention no more at present) his frequent appearing in *Parliament* to give Sanction to such good and wholesome Laws as are found necessary to promote these happy Ends: These, I say, are the visible and unexceptionable Testimonies of his Majesty's Zeal for our Welfare; and may serve to shew us, that his Administration has hitherto answered the early *Affurances* he was pleas'd to give us, of his *firm Resolution*, that the *established Constitution in Church and State should be the Rule of his Government*, as exactly as the *Impression* on the Wax does to the *Seal* that made it.

Now since GOD has been graciously pleased to visit us in the low Estate to which the Malice and Perfidiousness of our Foreign and Domestick Enemies had brought us, by seasonably giving us a King so fit to succeed our late gracious Queen *Ann*, so worthy of the Throne of our late glorious *Deliverer* King *William*, as a fresh proof of his Providential Care over a Nation that was very far from deserving any such Favour at his Hands; O! how ought we to express our Gratitude to our supreme Benefactor, for so Divine

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a Present, by our most ardent Prayers for the Health of our most Gracious Sovereign, and for the lasting Prosperity of his Government; by contributing all that the chearful Obedience of a willing People can to its Interest and Honour; and by never ceasing to address to the Throne of Divine Grace, for a Blessing on all the Royal Progeny, that we may never fail to have a Protestant Branch of that illustrious Race, *standing in the Gap, to save us from Popery, that worse than Egyptian Darknes, and from Arbitrary Power, that fatal Yoke!* Which neither we nor our Fathers have been able to bear? For certainly, such a Gift is a Token of GOD's Love to this Church and Nation. This is the *second Ingredient* of our Happiness.

We come now in the *Third* place to consider,

III. That such a Gift is, not only a Token of GOD's Love to our Church and Nation, but also a Pledge, whereby He is pleased to assure us of his gracious Design to *establisb us for ever.*

The Queen of Sheba was fully convinced of this Truth in Israel's Case, when she said to King Solomon, *Happy are thy Men;* and explains her self accordingly in the *Verse* after the *Text*, *because thy GOD loved Israel, to establisb them for ever, therefore made he thee King over them, to do Judgment and Justice.*

If I thought it were necessary, after what has been already said, to shew the Inclination and Readiness of our most Gracious Sovereign, *to do Judgment and Justice*, I might mention the sacred Regard he has always had to the Interest and Honour of the Nation, in his impartial Distribution of Rewards and Punishments; and your own Observation would easily furnish Examples.

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He is as thoroughly convinc'd, as *Solomon* could be, that (a) *the Throne is established by Righteousness*, and therefore makes that the Measure of his Administration, as it becomes every Religious King to do. 'Tis not by this alone, that we see how willing he is to contribute all he can to the *lasting Establishment* of the *Happiness* GOD design'd us by his *Advancement* to the *Throne* of these Realms: We have, besides this, seen him taking all such other Measures as become a prudent Prince, in order to compass so desirable an End; Witness his engaging in such *Alliances*, and making such considerable Additions to his Dominions abroad, as will secure the Ballance of Power in *Europe*, and add such Strength to the *Protestant Interest*, as cannot fail, by the Blessing of GOD to put this *Church* and *Nation* into, perhaps, a more flourishing Condition than they have ever known since the *Reformation*, that true Dawn of GREAT-BRITAIN'S Glory and Happiness.

Now could one imagine, after all this, that any one who calls himself a *Briton* and a *Protestant*, should refuse to pay all that Love, Honour and Obedience, which, by all the Laws of Nature, Reason and Religion, are justly due, to a King who appears so visibly zealous and active in promoting the *lasting Establishment* of our dearest Interests? Would one think it possible, that any amongst us should be so bewitch'd to a *Popish Outlaw*, who would think to merit Heaven by making us Victims to Superstition and Idolatry, and would not fail, (were it once in his Power)

(a) Prov. xvi. 12.

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to involve us in all the unspeakable Calamities which are inseperable from that *Antichristian* Tyranny, of his *Bigotry* to which he makes his chiefeſt Glory : I ſay, would one think it poſſible, that any amongſt us ſhould, for the ſake of ſuch a vile *Impoſtor*, ſo far renounce all regards to their own Happineſs, as to ſpread ſuch ridiculous and improbable Stories in his Favour, as his wicked Faction have calculated, to ſeduce the ignorant People from their Allegiance to our Lawful and Rightful Sovereign King GEORGE ? Nothing indeed but wilful Ignorance can make any Body give into thoſe factious Reports, ſince they need only to exerciſe their Senſes, in order to be convinc'd, that the *Britiſh* Throne was never fill'd by a Prince more zealouſly affected to the *Church of England*, or better diſpoſed and qualified to promote its Honour, and the Nation's Happineſs : But yet I muſt take the liberty to ſay, that thoſe who are wicked enough to propagate ſuch idle Tales (for they do not riſe up to the Character of *cunningly deviſed Fables*) are no better than *Renegado Britons*, and *Apoſtates* from the *Church of England*, if ever ſhe had the Miſfortune to receive ſuch Serpents into her Boſom : Nor is this all, for as the manifeſt Deſign of theſe *Miſcreants*, is to alienate the People's Minds from that dutiful Regard, and reſpectful Subjection to their *Liege Lord*, which our *Church* teaches, and our *Laws* command us to practice ; and to draw 'em gradually into Sedition, Stubbornneſs and Rebellion, as we have already ſeen in ſome unhappy Inſtances ; ſo it will not fail to provoke GOD, ſooner or later, to *pour out the bittereſt*

Vials

Vials of his Wrath upon their impious Heads. (a)
For Rebellion is as the Sin of Witchcraft, and Stub-
bornness is as Iniquity and Idolatry.

Let us earnestly pray for the Conversion of these deluded Wretches, that they may return to their Duty and Happiness, before the just Vengeance of Heaven overtakes them, and shew the Fruits of their Amendment, by making those Principles of *Religion* and *Loyalty*, which our *Church* so frequently inculcates from GOD's Holy Word, the Rule of their future Conduct, and by joyn- ing with us in the most hearty Praises to GOD for his abundant *Love* to this *Church* and *Nation*, in giving us so glorious a *Pledge* of his gracious Design to *establish us for ever* : Which is the *third Ingredient* of our Happiness.

Having thus taken a distinct View of our *Nation's* Happiness, under the *wise* and *just* Admini- stration of our Rightful and Lawful Sovereign King GEORGE, by pursuing the Queen of *Sheba's* Idea in the *Text* ; and sufficiently shewn you, that it consists of all the *Ingredients* of *Israel's* Happi- ness (mentioned in the *Context*) under King *Solo- mon's* Reign, which occasion'd her to say, in a Rap- ture of Admiration, *Happy are thy Men* ! it remains only that we consider in the *fourth* and *last* place.

IV. That the *Servants* and *Attendants* of such a King enjoy much greater *Privileges*, more va- luable *Advantages*, under his Administration, than it's possible they should under any other. For, she adds, *and happy are these thy Servants, which stand continually before thee, and hear thy Wisdom.*

(a) 1 Sam. xv. 23.

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Altho' we cannot say, that all who have the Happiness to be *Servants* to a *wise* and *just* King, do *continually stand before him*, that being the particular Advantage of those of the Household, who are in daily Waiting; yet they may all fairly be said to *hear his Wisdom*, how distant soever the Intervals of their Attendance may be; and that's a happy *Privilege* which (as *Sanctius* observes *on the place*) many, besides the Queen of *Sheba*, have thought worth the while to Travel into remote Countries in order to enjoy; not doubting to reap such considerable *Advantages* by it, as would abundantly ballance the Expence of their Time and Wealth, and make amends for all the Fatigues and Hazards of their Journey.

There is indeed no *Privilege*, nor any kind of *Advantage*, that *Servants* can reasonably desire, which they may not safely promise themselves, when they have a *wise* and *just* Prince for their *Master*, who, as he will always be sensible of their Fidelity, so will not fail to take pleasure in rewarding it; whereas those who have the Misfortune to serve a Prince, who is a Stranger to the *Vertues* which compose that *glorious Character*, can have but little hopes of enjoying so great a Happiness.

How happy then are you, my Brethren, in having the Honour to be King GEORGE's Attendants, than whom never did Prince more completely possess that *Character*! His former happy Subjects were so sensible of it, that if their Prayers and Tears could have prevailed, we had never enjoyed the Blessing of his most auspicious Reign: But I need not send you beyond the Seas
for

for Conviction, when (as I have already shewn you) we have so many evident Proofs nearer home, and amongst 'em some, which, as they may be mentioned with particular Advantage to Men of your Profession, I have purposely reserv'd for this Part of my Discourse: Not that I here intend to enter into a nice *Detail* of his Majesty's *Heroic Vertues*, which ought to indear him to all the Gentlemen of the *Sword*; they are sufficiently known, and sufficiently fear'd by his Enemies abroad. *Hungary, Germany, Flanders* and the *Morea*, have been Witnesses of his Personal *Courage* and *Conduct*, and have long proclaim'd the Glory of his *Arms*: And we our selves have seen, that he is too great a *Master* of the *Art of War*, not to know how well they deserve his Royal Favour, who have signaliz'd their Zeal for their Country, by bravely sustaining the glorious Toils of a late *successful War*, in the just Defence of its *Religion* and *Liberties*; and that he is too *wise* and *just* a Prince to neglect so much Merit.

This is too evident to be contested by any, who will reflect upon his Majesty's early Care to restore that incomparable *General*, who has often led you on to *Victory*; and who had never lost his *Commission*, but for his firm Adherence to the true Interests of this *Church* and *Nation*, and for his absolute Refusal to comply with those Enemies to both, who had concerted, by the grossest Violations of the Trust their Prince had reposed in them, and by the basest Prostitution and Dishonour of the Character wherewith her Indulgence had vested them, most grossly and scandalously to abuse their *Royal Mistress*, the *Parlia-*

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ment, and the whole *Nation*, and to draw 'em into destructive Measures of Peace, to the Dishonour of the Kingdom, and apparent *Danger* of the *Protestant Succession*; and consider the Provision he has been pleased to make for the regular Preferment of the *Half-Pay Officers*; and the hearty Concern he has shown for your *Spiritual* as well as *Temporal* Welfare, in the admirable Injunctions of the late *Court-Martial*, whereby, as I am inform'd, all possible Care is taken to make you the *Servants* of GOD, as it's very fit all the King's *Servants* should be.

And therefore permit me, my Brethren, to exhort and intreat you, as you value your own Happiness, and the Honour of your Profession, and as you will one Day answer for your Neglect at GOD's just and awful Tribunal, to show your *Gratitude* to GOD, your *Concern* for the Salvation of your precious and immortal Souls, your *Zeal* for the *Church of England*, your *Affection* to the Interests of your dear *Native Country*, and your *Fidelity* to King GEORGE, who is under GOD their chief *Support*, by a chearful and exact Obedience to those excellent Orders; that by your Constancy and Devotion in attending the *Publick Service* of GOD, which is the Duty and Practice of every good Christian; by your careful avoiding those odious and inexcusable Sins of *prophane Cursing and Swearing*, and *taking GOD's Holy Name in vain*, which are the highest Contempt of GOD's Authority, and a most impudent Affront to his infinite Majesty; by your shunning all occasions of *Drunkenness*, and all kinds of *Vice* and *Immorality*, which otherwise will not fail to expose

pose you to the Wrath and Curse of GOD ; and by leading *Sober, Righteous and Godly Lives*, as it becomes Christians and *Servants* of the best of Kings ; it may appear how much you have profited by the glorious *Example* of your *Royal Master*, and under the influence of his great *Wisdom* ; and that whatever a *Seditious and Rebellious Faction* may fancy or say concerning you, you are too good Christians to be capable of *Disloyalty*, too sensible of your own Happiness in being *Servants* to King GEORGE, too thoroughly convinc'd, that his *Advancement* to the *Throne* of these Realms, is a *Token* of GOD's Love to our *Church and Nation*, and a happy *Pledge* of our *lasting Establishment*, ever to be guilty of any thing so unworthy of the Character of a *British Soldier*, as either to eat his Bread, and at the same time be under-hand giving into the *unnatural Rebellion*, which the vile Retainers to a *Popish Pretender* have raised in his Kingdoms ; or not readily to hazard your Lives in the just Defence of his *Rightful and Lawful Title*, if ever he should have occasion to call you to it,

I doubt not, my Brethren, but you are all in this *Loyal Disposition* ; your dutiful and affectionate Reception of my frequent *Exhortations* to it, which I have observed with pleasure, leave me no room to doubt : But however, since nothing will so certainly convince a gain saying World, as your sincere Practice of those *Vertues* which the *Gospel* enjoins, and your *Royal Master* expects from you ; give me leave to recommend it to you again, as what will advance the Honour of your Profession, will afford you all that Serenity of Mind, that Peace and Comfort in your own
Breasts,

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Breasts, which will soften the Toils of Life, and support you under all the Trials and Afflictions to which you are expos'd in it; will raise you up to a level with the *Angels*, render you dear to the ALMIGHTY, make you worthy Instruments of *Terror to Evil Doers*, and recommend you to the Love, the Praise, the Imitation of all good Men; and will give just occasion to all those who shall come from far to behold the Glories of King GEORGE's Reign, when they see him possess (as he well deserves to do) the Hearts of all his People, and attended by *faithful Guards*, who give a bright Example of *Piety and Loyalty* to their Fellow-Subjects, to adore the infinite Wisdom and Goodness of the Divine Providence, in *making him King over us*, and to congratulate him upon our Happiness, under his *wise and just* Administration, as the Queen of *Sheba* did King Solomon in the Text, saying, *Happy are thy Men, and happy are these thy Servants which stand continually before thee, and hear thy Wisdom*: Which GOD of his infinite Mercy grant, for the Sake, and through the Merits of his Son our Saviour JESUS CHRIST.

To whom, with the Father and the Holy Ghost, three Persons, one eternal GOD, be render'd and ascrib'd, as is most due, all Honour, Glory, Dominion and Power, Praise, Majesty, Adoration and Thanksgiving, henceforth, World without end, Amen.

The E N D.